Pacific School of Religion
Berkeley, California

QUAKER LIFE

The Monthly Quaker Magazine

INDIA: *The Challenge Facing Friends in the Sub-continent ... And Perhaps an Answer*

(See page four)

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OF RELIGION

SEPTEMBER, 1960

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Quaker Thought for Our Time...

The Joyous Christian Life

". . . that my joy may be in you, that your joy may be full . . ." (*John* 15:11)

We may think that it was a bit odd for Jesus to speak of joy at the time these words are reported to have been spoken. In the shadow of the cross, a cruel execution as a common criminal, he exhibited happiness, gaiety, joy! Moreover, he bequeathed his joy to his disciples as his greatest gift.

Actually, this joy in the shadow of the cross was "of a piece" with his whole life. He and his followers had a certain gaiety which was a scandal to many of the prim and pious souls of his day. John the Baptist could be accepted as a "Man of God" - he denied himself and lived an austere life in the desert. But Jesus! He liked to mingle with people. He went to their weddings, their banquets, their social functions, and even ate with irreligious people—"sinners." When challenged for this conduct, he compared his little band to a wedding party on the wedding morning, and talked of the joy of such an occasion.

The fact is that Jesus introduced a new quality and dimension of joy into the world, and a quality of joy is the hallmark of the true Christian. Thus Barnabas calls the early Christians "the Children of Joy." Herman says the Holy Spirit is a "happy spirit."

Strangely enough, this joy has been the deepest and most abounding in times of testing, persecution and suffering, when the cross has become a reality. The pictures of Jesus on the walls of the catacombs under Rome during times of persecution depict him as a happy, joyous figure, radically different from our emphasis on "the man of sorrows." This note of the joy and happiness of genuine Christianity has persisted to this day.

It must be admitted that Christian joy in the true sense is often a missing element in the life of our times—conspicuous chiefly by its absence. How can this "lost radiance" of the Christian religion be recaptured?

The first thing we need to know is that this joy is a by-product of a way of life and thought, and can be recaptured only as we recover the way of life of which it is a result! What is the source of the joy?

First, it is the joy of a warm, caring fellowship. This the early church was, supremely—so much so that the early Christians could say in amazement, "We know that we have passed from **death** to **life**—because we love the brethren!" Throughout history, the early period of religious movements has exhibited this kind of warm fellowship, which is so infectious and irresistible in its joy. This kind of joy in fellowship characterized the early Quaker movement as we see it in the writings of a William Caton. Is it in evidence in our meetings today? As we rediscover the reality of such a fellowship, what depths of joy will be ours!

Then it is the joy which comes from willing self-surrender. In the New Testament, we see the first, fine, careless rapture of those who were willing to give themselves and all they had for their cause, who "counted not their lives as dear unto themselves." The spiritual arthritis of caution, moderation and conservatism had not yet set in. They had discovered the joy of finding life through losing it, which is the only way it can be found. Have we "caught on" to this secret?

—Robert J. Rumsey

The Long Look Ahead

As one speaker recently put it, "The challenge of today is not whether we are as good as our fathers but whether or not we are good enough for our sons." This indeed is the test facing mankind and more specifically the test facing Quakerism and even more definitely the test facing QUAKER LIFE.

It will be a challenge indeed for QUAKER LIFE to be worthy of its heritage, including both THE AMERICAN FRIEND and QUAKER ACTION.

But while this will be an endeavor worthy of the best efforts of staff and contributors, it is not the primary responsibility.

The Five Years Meeting sessions made this quite clear in the deliberations in Richmond. Quakerism must, it absolutely must, look to the future and meet that future headon. This, too, then becomes the responsibility of QUAKER LIFE.

How can QUAKER LIFE effectively come to grips with this supreme challenge?

It can continue those time-tested practices which marked the high moments in THE AMERICAN FRIEND and QUAKER ACTION.

It can bring new editorial innovations to its pages, one of which will be a "Quaker Forum"

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that will begin in the October issue.

It can seek out the most challenging thinkers and writers in Quakerdom and carry their articles and expressions of thought and concern.

It can point up some of the issues that face Quakers throughout the world that are at the very center of existence.

It can speak editorially for the Five Years Meeting of Friends so that our concerns, through a single, strong voice, can be brought to those in responsible positions.

QUAKER LIFE can, but will it? Your prayerful concern, your contributions, your support, your active interest will be a major part of the answer.

—Earl Conn

About Our Writers

Mary B. Howarth—Last November, Wilfred and Mary Howarth returned from two years work in the Community Development project of the American Friends Service Committee in Barpali, India, where Wilfred Howarth taught the Village Mechanics Training Courses. Before their marriage Mary Howarth had organized week-end workcamps for the Chicago area office of the A.F.S.C. Both she and her husband have served under the Service Committee in Finland. Their family is now resident at Pendle Hill, Wallingford. Pa.

David E. Henley—Former dean and professor at Earlham College, staff member of the American Friends Service Committee, and now secretary of the new Board on Training for Christian Vocations of the Five Years Meeting.

Rachel Osborn—A graduate of Friends University, Wichita, and of Hartford Theological Seminary, Rachel Osborn has served Friends Meetings in Denver, Detroit, Gonic, N. H., and at Rush Creek in Tangier, Indiana. She is now pastor of the Friends Meeting in South Glens Falls, New York.

George Scherer—Since 1957 George Scherer has been secretary of the American Friends Board of Missions. For twenty years earlier he had taught chemistry at Earlham College, then serving one year as principal of Friends Boys School, Ramallah, Jordan. This September he becomes chairman of the Department of Chemistry at Western College, Oxford, Ohio.

Seth Hinshaw — Since 1952 he has been executive secretary of North Carolina Yearly Meeting. A graduate of Duke Divinity School, he has also served the meetings at Mount Airy and Asheboro, North Carolina.

Robert Rumsey — Formerly a minister in New York Yearly Meeting, since 1953 Robert Rumsey has been superintendent of Wilmington Yearly Meeting.

William Wagoner — Pastor of the Friends meetings at Seaside, Amity Hall, and the new meeting at Top Moro in Jamaica.

About the Cover

Refugees in Calcutta line up at a food distribution center which has been located in front of one of the city's principal railway stations. Food is only part of the problem in India where a challenge exists today for the Society of Friends, as described in the article beginning on page 4 by Mary B. Howarth. (Church World Service Photo.)

Quakerism's Chance in India Today . . .

By Mary B. Howarth

We have just returned from the two most wonderful years of our lives.

My husband, Wilfred, had served with the Friends Ambulance Unit in China during the Second World War and both of us had worked with the American Friends Service Committee in Europe following the war. However when we agreed to go out with the Committee again in 1957 to do community development work in India, we had no idea how different this job was going to be from our former assignments.

Only gradually, as we lived and worked among Indian villagers and with Hindu colleagues, did we come to realize the vast changes involved in this aspect of Service Committee work and the unique opportunities it offered for Friends to share on the growing edge of creative contacts between the West and a liberated East; between Christianity and other religions.

In the Forties there had been an urgency of needs deeply felt by people both in this country and abroad. One knew oneself a channel for the love and concern between these two groups. It was heart-warming to experience the re-building of ties severed during the war years. Even in reaching out to groups formerly in the "enemy" camp, one quickly found common human interests and goals.

This time, with a family of three children, we ventured into a strange and little known world. Culture, religion, and attitudes seemed so different, and much more "foreign." People were warm and friendly. But I sensed a reticence, a holding-back, which I had known before only when working with certain minority groups at home.

What was the matter with us? Why did one of our Indian co-workers say, "Wait six months, then we'll tell you whether we like you"?

Realized Difference

Gradually we came to realize the different nature of the work. These villagers had lived in an established way of life for generations. They had made a remarkable adjustment to a climate which most of us found intolerable for at least a part of the year. They hadn't asked for our help or advice, even though their government had requested Friends to come and experiment with this pilot project. We, on our side, felt the pressure of having to accomplish something in the two short years of our term so that we would have justified the effort and expense of sending us out.

Majo, a staff worker with the community development program in India, talks with Kermit Whitehead, staff engineer. Whitehead is one of the group of persons who have gone to India in recent years in the program sponsored by the American Friends Service Committee. (A Ted Conant Photo)

Again, as in Europe, we found ourselves chained by not being able to communicate with people in their mother tongue. But this time it was an even greater stumbling block because before anything we attempted to do could be effective we had to learn what the villagers felt their real needs were and how they thought we with our Western skills might help them.

Over and over we would make the greatest effort to understand and help, only to find sometime later that our intentions had been completely misinterpreted.

We had been determined **not** to carry "the white man's burden" and outwardly tried very hard to adjust to the strange ways about us.

But our Indian friends cautioned us that "really it doesn't matter whether you wear a sari or not; people will sense the spirit in which you come and **that** is what is important."

Not until almost two years later, finally stripped of our gadgets, our busyness, our preoccupation with our own goals, did we begin to understand what our Indian friends had meant.

This long period of orientation was something we had not foreseen when we agreed to a two-year term of service. This is why over and over again workers returning from India say, "I feel now that I'm just beginning to get to the point where I could work effectively."

Answer In Woolman

What had been wrong in our approach? What had stopped us from being channels for love and concern as we had expected? We found the answer in a passage from John Woolman's **Journal** about his visit to the Indians of North America. He too was undergoing hardship and trouble and seeking to analyze his motives or, as he put it, "the Nature of the Exercise which hath attended me."

"Love was the first Motion, and thence a Concern arose to spend some Time with the Indians, that I might feel and understand their Life, and the Spirit they live in, if haply I might receive some instruction from them, or they be in any degree helped forward by my following the Leadings of Truth amongst them," he wrote.

We had come to "change" a people's ancient ways, when the first motion should have been Love. We had wanted to "help" and "develop," when we should have been trying to "feel and understand **their** Life, and Spirit **they** live in, if haply (we) might receive some instructions from them." And lastly, instead of "following the Leadings of Truth amongst them," we had been all wrapped up in our own plans, accomplishments, and reports of physical progress.

Could it be that because of our involvement in a Program of Social and Technical **Assistance** we are losing our unique opportunity to serve India as Friends?

The Heritage We Have

Our Society has a blessed heritage of work with the people of the Indian sub-continent. One Hindu friend who has worked with the Quakers since 1945 wrote: "When we look to a Swamiji of the Ramkrishna mission our heads automatically bend forward. In my own mind Quakerism, though it is not like Ramkrishna mission, nevertheless stands for truth. In a place like India, Quaker philosophy would be well appreciated . . . my own experience made me think that."

Because of its stress on "that of God in every man" and the inward spiritual experience, Quakerism is officially welcomed by the government of India at a time when most Christian groups are having difficulty getting residence

Wilfred Howarth, husband of the author, and two mechanical trainees in India are shown preparing the plate for the top of a wall of a village club building. Money for the building comes from the government with the villagers doing the work. The boys are two of the illiterates in a class completed recently. (A Robert Gray Photo)

permits for their representatives. Further than that, Quakerism seems to have much to offer in the meeting of faiths taking place in India today.

One biographer of recent Indian religious leaders, Arthur Osborne, has summarized their teachings as follows: "Perhaps the most important consideration is that a path suited to modern times should be invisible, unencumbered by ritual, capable of being followed in the conditions of modern life, in the office or worship, as well as in the hermitage . . . It is not only a question of remaining a householder but also of simplicity and in fact invisibility of the path followed."

Are Friends Available?

What could be closer to a description of traditional Quakerism? But do we have within

(Continued on page 6)

We Had a Family Vacation School

By Earl Conn

A Family Vacation School, first of its kind ever conducted at Friends Memorial Church at Muncie, Indiana, proved a successful venture.

Held during a five-evening period from June 26 to 30, the entire program was keyed toward families of the meeting.

It was made clear that "family" included all possible units. For instance, a widower would be a "family." But major planning emphasis was put on those families which included children.

The program each of the five evenings was basically the same.

The school opened with a buffet at 6 p.m. The meals were prepared by a serving committee with three families assisting each evening. Families passed through a line to pick up food and then ate in groups at tables.

Each meal was preceded by all repeating a simple blessing which even the small youngsters could pray.

Meals were over promptly at 6:30 p.m. and the tables were taken up, the room becoming a recreation area. Each evening a family was responsible for this period which continued until a few minutes after 7 p.m.

Families then divided to attend classes. A nursery was maintained and separate classes were taught in kindergarten, primary, junior and junior high as well as three adult classes in Quakerism, hymn appreciation and study, and Bible helps.

Classes ended promptly at 8:10 p.m. with families reassembling for a 15-minute devotional period conducted each evening by a family.

Registration Held

Prior to the beginning of the school, a two-Sunday pre-registration period was held. Attendance of around 85 per night until Thursday night (the final evening), with an expected drop to 65, was indicated.

Actual attendance was 90 on Sunday evening, 94 on Monday, 83 on Tuesday, 97 on Wednesday and 103 on Thursday.

Families attending Thursday were given evaluation forms. A follow-up evaluation meeting took place later among members of the planning committee.

While one Friend did comment that the ice cream "should be kept frozen," every comment was most favorable.

The following were indicative of remarks made several times:

"It gave me a chance to put together sons and daughters and mothers and fathers."

"I particularly liked the idea of having families take charge of the devotional period."

". . . the fellowship was wonderful . . ."

"I liked everything about it. I hope we have one every year."

". . . the idea of the families eating together appealed to me."

And one comment read "This informal as-

QUAKERISM'S CHANCE . . . (Cont.)

the Society individuals and families so able to center their lives and live their Friends' beliefs that they can truly represent Christianity in this "encounter of world religions"?

Are we ready, as Roger Wilson says, "to turn from economic activity altogether and to devote (ourselves) to the non-material tasks of teaching and preaching and serving"?

Few of us feel capable of such a challenge, and yet it is in just this area that our family discovered a message of hope. We cannot speak for the "development" of the Indians among whom we worked, but we can attest to the growth which was wrought in us. It was not until we were put into a situation far beyond our human powers and capabilities that we realized our own weaknesses and thereby became more pliable instruments in the hands of God.

In 1928, after the emergency war work was finished, the Service Committee was considering whether or not it should continue as a permanent organization and Rufus Jones gave them this counsel:

"It is extremely important that we should make no mistake about our future course. We should not go on unless we are sure that we have a vital mission to perform nor unless we can speak and act for the corporate membership of the Society of Friends. I do not want to see us go out and hunt for tasks to keep our machinery going; but if there are tasks lying clearly at our door - God-given tasks which we can do better than anyone else can - let us say once more, 'Yes, send us to work and anoint us for it.'"

We hope that Friends will lay this concern close to their hearts and in the crucial months ahead labor and study to learn how our Society can best meet the challenge uniquely offered us by work in India.

Richard Newby discusses Quakerism before the class that gathered to study some of the underlying principles and problems of Friends today.

Four participants enjoy "four-square," a game in which a ball must be constantly bounced into another square or "you're out."

sociation made me feel nearer the meeting than anything else has ever done."

While each of the classes had adequate attendance, the Quakerism sessions drew the biggest numbers. The "Preparation Course for Membership with Friends" was used as the basic text with discussion veering to particular problems at Friends Memorial.

All Could Take Part

Recreation ranged widely. One night it was basically built around the game, Simple Simon. Another evening the film "The Toymaker" was used. On another evening it was "hot potato" and a writing relay game. A nail hammering contest and a balloon relay were used.

Even the "youngest fry" could take part in about all of them - and they were able to do it with brother and sister and mother and father.

The devotional periods also differed as each family devised its own approach.

One evening, mother read the Scripture while the children recited verses and father closed with prayer. Another time a story was read by daughter, mother read the Scripture and father offered prayer. One was a written dialogue among a family.

Cost of the program was expected to be a problem. Such was not the case.

Each family paid a dollar a night. If the "family" consisted of a single person, the cost was 50 cents.

At the close of the five-evening period after all food bills, supplies and other charges had been paid, a remainder of $8.85 was turned over to the Christian Education Committee.

Director Was Available

Friends Memorial was fortunate to have a school cafeteria director to organize the food preparation program.

While the meals were "light," they were more than adequate. The Wednesday meal, for example, consisted of barbecue sandwiches, pea-

(Continued on page 8)

The class in Bible helps did a little "digging" in small groups during one of its sessions. There were four tables at which four to five persons did some quick research on assigned topics.

Friends begin to eat the "light" meal served each evening which started the sessions. The serving line can be seen at the back. Families gathered at the tables to eat during this period of informal fellowship.

Ministry - What Is It and Why Is It?

By David E. Henley

Three notable lectures on the Friends Ministry have been delivered this summer by D. Elton Trueblood: one to the national gathering of Quaker Men; another to the Five Years Meeting; and a third, "The Paradox of the Quaker Ministry," was the Quaker Lecture at Indiana Yearly Meeting.

This last one is in print and is available as the first publication of the Board on Training for Christian Vocations, 101 Quaker Hill Drive, Richmond, Indiana.

The timeliness of this brief but mature treatise on the nature of the ministry will be apparent to readers. First generation Friends placed emphasis on a teaching ministry, set apart and organized, that surprises many today. Those Friends ministers had their Monday meetings for reporting, sharing, planning their vocal ministry to all meetings. This was a ministry designed to nourish the life and ministry of the members of the meeting.

Early Friends did not share the mistaken notion of the ministry that developed later. They understood that a vital ministry is of two sorts: the universal and the specialized. However these were two parts of one ministry, not two incompatibles from which meetings, or groups, or branches must choose one only. Such a choice as that has always led to unfortunate results, including the separatism of the branches.

The truth lies in the other direction. The specialized ministry is for the purpose of encouraging and improving the ministry by the wider membership. These two nourish each other.

"The universal ministry is a great idea, one of the major ideas of the New Testament, but the hard truth is that the **universal ministry does not come to flower except when it is nourished deliberately.** We go deeper into the paradox of the Quaker ministry when we recognize the fact that the nourishment of the universal or lay ministry is the **chief reason** for the development of a special or partially separated ministry.

"We cannot have an effective universal ministry of housewives and farmers and merchants simply by announcing it. It is necessary to help **produce** it. The only way in which to produce it is to train a minority for this holy task. We need ministerial leaders, not because we reject lay religion, but because we believe in it so powerfully that we propose to do something about making it genuine," Trueblood said in his Quaker Lecture.

This conception of the specialized, liberated ministry emphasizes not status, prestige, or power, but spiritual equipment for humble, democratic, and effective leadership **among** the members, not over them.

"The classic statement is that of Ephesians 4:11,12, where we are told that God has given some men the gift and consequent responsibility of being 'pastors and teachers' and that their function is the perfecting of the members for **their** work in the ministry. A pastor, then, in Biblical terms, is a humble person who has a special ability in performing that kind of ministry which helps other people to perform **their** ministry, whatever it may be," Trueblood said.

We want to encourage Friends to secure copies of this stimulating lecture and to help it receive a wide reading. To facilitate prompt and widespread reading and discussion, a single copy will be mailed for 10 cents.

Send requests to 101 Quaker Hill Drive, Richmond, Indiana.

WE HAD A FAMILY . . . (Cont.)

nut butter sandwiches, carrots, fruit jello, potato chips, cookies, iced tea, milk and coffee.

In all, 23 families of the meeting attended all five evenings. Six more families were present four times and eight more on three evenings. Thirty-four families helped in the total preparation of the school.

Only a few meetings were actually necessary to set up the planning for the school. Responsibilities were divided early into four major groups - classes, food preparation, and recreation and devotion periods. Once in operation, constant telephone communication was maintained to insure preparation for each evening.

The stated purpose of the school was "to provide a summertime experience which brings together Christian study, recreation, worship and fellowship on a family basis."

Whether the program succeeded or not perhaps could be summed up by the statement of one evaluator:

"There's no question as to whether or not we will have one next year. It couldn't be avoided now if we wanted to. Our meeting liked this one too much."

Quakers Apply 1660 Peace Declaration To 1960 Events

Quakers proclaim that the power of love will overcome fear and tyranny in today's world.

In their 265th annual business session held July 22-28 at Silver Bay on Lake George, New York, Quakers reaffirmed the historic peace declaration addressed by Quakers to Charles II of England in 1660, and asserted that it applies to the current critical world situation, in the following statement:

"The hydrogen bomb has thrown its sinister shadow on the earth. That shadow stands for fear, retaliation, for the infliction of suffering, for hatred, for death. Again, as in the declaration of Friends to Charles II in 1660, 'We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; and this is our testimony to the whole world . . .'

"We believe that love and compassion consciously applied, with steadfast refusal to cooperate with evil, and with joyous acceptance of the suffering involved, will reconcile the differences between the men and nations of our own day. We proclaim our faith that by this means the shadow of fear, hatred and tyranny can be lifted from the earth."

Copies of the declaration have been sent to President Eisenhower, Secretary of State Herter, the Senators from New York, New Jersey, Connecticut and Vermont, and to the Republican and Democratic nominees for president.

Quaker Literacy

"The number of persons in Indiana unable to read and write bears as large a proportion to the entire population as is found in any other free state. There is, however, one county in the state eminently free from the reproach of ignorance. Wayne County with an adult population of 9,349 contains but 42 people unable to read and write. This county is settled principally by members of the Society of Friends, a society that does not tolerate the supposition that ignorance is bliss, and takes especial care to educate its children."—Louisville Journal.

Quoted in "Friends Review" (Philadelphia) Feb. 12, 1848.

For Friendly Meditation

By Glenn A. Reece

Our Teaching Ministry

It has been said that "the Church is always within one generation of extinction." Thus we must share our faith and propagate the "Good News" faithfully to each new generation.

Regardless of the age at which persons assume the privileges and responsibilities of active membership in the meeting, the task of our teaching ministry is great.

The voluntary acceptance of Christian faith as held by Friends and of the duties of active membership on the part of any person implies an openness of mind to our teaching ministry.

While some meetings thoroughly prepare persons for active membership, others do very little in this regard. Perhaps our best work in preparation is done with associate members when they make the step to active membership. The Meeting on Ministry and Counsel, the Christian Education Committee, parents and pastor all share in the care and nurture of associate members. Many pastors (and on some occasions other members too) teach courses to intermediates in Quaker principles and the meaning of the Christian life.

Some Offer Courses

Some meetings offer rather thorough courses in training for membership to those coming into the meeting by convincement. Failure here can lead to a change in the nature of the Meeting.

Only a small percentage of our meetings offer thorough training to both associate and convinced Friends. Even when every meeting does both of these well, a large teaching task still remains.

One writer has said that the evangelistic task of the church includes producing mature Christians. I think no one would be ready to say he or she is a mature Christian in every respect. This continuous task is asked of our teaching ministry.

Responsibility for assuring that our teaching ministry is thorough and adequate rests jointly with the Ministry and Counsel and those in charge of Christian education. With these Friends rests the spiritual or pastoral care and nurture of the membership.

After admonishing the Ephesian Church on their unity and oneness in the Spirit, Paul continued on the varied gifts of God, "To some He gave the power to guide and teach His people. His gifts were made that Christians might be properly equipped for their service, that the whole Body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ.'" (Ephesians 4:11-13, Phillips)

This presents a high goal for Christian maturity and a vigorous task for our teaching ministry.

A MEDITATION

A Little Child Beckoned

By Rachel A. Osborn

A little child beckoned unto me.

"I am hungry," he said. "Please give me something to eat!"

I gave him a piece of bread. He ate it and smiled. I went away happy that I had helped. For a long time, I remembered that I had given a small portion of one meal. But I forgot that soon that bread was gone. And so, the little child remained hungry. My goodness was temporary —and I, who have never hungered, forgot.

A little child beckoned unto me.

"I am a refugee," he said. "Please give me a home!"

I remembered my own little ones, and said, "I will do what I can." And so, I gave a little money to help that child to have a home. He smiled and thanked me. I thought I had given generously—but I had not given nearly so much as it takes to keep my own child for even one day. Soon I forgot the lonely lad. I did not see his smile vanish. Nor did I see him wandering over the face of the earth in search of a home. My thoughts turned inward and I, who have a loved home, forgot.

A little child beckoned unto me.

"I am sick," he said. "Please make me well!"

I saw that he was very ill from many diseases prevalent in his country. I thought of my own children and the doctors and hospitals available to keep them healthy and happy. "I will give what I can," I said. So—I gave a little. It seemed a lot. It would have bought my child a ticket to the movie and an ice cream cone. I thought I was generous. It bought a little medicine and the child began to be a little better. I went on my way and, remembering my generosity, I was satisfied. But I had not given enough and soon the child worsened. In a few days, he was dead —because I had not loved.

A little child beckoned unto me.

"I am ignorant," he said. "I am superstitious and my life is filled with fear. Please give me an education!"

"I will help," I answered. And I gave a little that he might learn to read. I thought I was generous. My gift would have bought a small picture book for my own child—and a pencil, too. I smiled as I turned away—not knowing how complacent that smile—nor admitting

A sister and brother will share this tortilla along with a cup of milk for their meal with the milk being supplied by United Nations Children's Fund. These Honduras children also receive margarine once a week. (UNICEF Photo)

I could have done more. He learned a little—but that was all. He is sad. I have forgotten.

A little child beckoned unto me.

"I am black," he said. "Please give me your friendship—and a chance—that's all I want."

And I said, "I will help." So, I gave that child some clothing—which had belonged to my own child. It would do. It was clean—but too worn for my child to wear. He thanked me, and ran joyfully to join my child in play. "No, no!" I called—and the little black child turned around surprised, sad, hurt—and went away. I soon forgot.

A little child beckoned unto me.

"Please give me God," he said. "I want to know your God."

I then remembered One who loved all little children—One who took them in His arms and blessed them. I told him a bit of the story and he was interested and for a moment, joy filled his heart. But I had other things to do. I was busy; and the child learned only a little of this

VITAL ACTIVITIES ARE REFLECTED IN THE FIVE YEARS MEETING "ASKINGS" FOR 1961

The form used below will help Friends to see more clearly the activities and programs in which they share, and to see urgent needs that wait for modest increases in benevolent contributions.

The actual operating budget, to be approved in October, will be determined by the responses received from the Yearly Meetings.

THE BASIC BUDGET—essential to maintain our present work.

1.	Missions	$170,000.00
2.	Christian Education	28,500.00
3.	Peace & Social Concerns	10,825.00
4.	Training for Christian Vocations	14,000.00
5.	Evangelism & Church Extension	3,800.00
6.	General Services & Field Work *	40,529.50
7.	Stewardship & Finance	8,150.00
8.	Publications & Promotion	10,500.00
9.	Office Building, 'Phone, Postage	21,500.00
10.	Five Years Meeting sessions	3,000.00
11.	National & World Council of Churches	1,150.00
12.	Reserve	1,000.00
	(Total of above BASIC BUDGET)	**$312,954.50**

* This item includes the following:

All or parts of 6 salaries	Some office supplies
Travel for the above personnel	Pension Committee
Aged Ministers & Missionaries Assistance	Lending Library
Executive Council and Central Committee	Quaker Hill Conference Services

URGENT ADDITIONAL NEEDS—Can be met by modest increases in assessment and benevolence payments.

Missions

Relief for Bruce & Gladys Kimball—during furlough	$5,094.00
Relief for Helen Fletcher—during furlough	2,739.00
Teacher for new Chavakali School	3,538.00
Principal for Malava School	1,882.00

Christian Education

Curriculum Development Committee	$ 500.00
Preparation of Junior High & Evening Youth Material	1,200.00
Travel for additional Field Work	1,000.00
Workcamps in Jamaica and/or Cuba	1,200.00
Laboratory School Promotion	500.00
A Christian Education Manual & pamphlets printed	700.00
Persons to attend National Council training schools	250.00
Conference for three "age-group" workers	1,750.00

Peace and Social Concerns

Seminar & Field Work on Friends and Race Relations	$2,000.00
Additional leaflets on Quakerism	500.00

Training For Christian Vocations

Additional Field and Conference Work	$1,000.00
(Total of the Askings Estimates)	**$336,807.50**

One who is Friend of all children. I am a Christian—but I soon forgot.

A little child beckoned unto me.

"I am the world's children" he said. "I need a home, food, health, education, God. I need **you.** Give me your thoughts, your prayers, your help."

"I have helped you," I said. "Do you not remember? Are you not grateful?"

Then, I looked within myself and I knew that I had not been really generous—that actually, I had been selfish. Yes! I was satisfied—smug and complacent. I knew I didn't really care, for to care, would be to give myself. I am not willing to give myself. And I looked up to God and prayed, "Forgive . . . . ."

Good Neighbor to Children of Jamaica

by Bill Wagoner

We are quick to point out the error of the Foolish Farmer's ways when we read the parable in Luke 12: 16-20. And we usually agree that his foolish mistake was in thinking that material goods were all that mattered. But if he were living in the twentieth century (and in too many ways he is) he would be soundly condemned for yet another sin against God and humanity—that of hoarding more food than he could possibly use, when there are actually uncounted thousands who are starving or do not have food enough for healthy survival.

Needless to say, some of us are blessed by living in lands of abundance, which, incidentally, makes it quite easy for us to be Foolish Farmers. But others are not so fortunate. In extreme cases people starve, and in not-so-extreme cases people live out their entire lives in hunger.

Fortunately Jamaica is in neither extreme. There are other countries on the globe more poverty stricken than this small island. And yet Jamaica is far from being on "easy street." Today's rapidly swelling population is not helping the economic situation. A good balanced diet is a rarity among the poorer of the population, and this fact is crucial because children make up the majority of that poorer element.

It Happened Here

It is always wonderful when the "over-enough" and the "not-enoughs" get together.

This is exactly what has happened in Jamaica.

While the food that Americans feed their garbage disposals would feed thousands of starving people, yet much of the over-abundance that has been stored in America's barns is now being channeled out to hungry areas of the world. And little Jamaica is glad to be humbly on the receiving end. Through the efforts of Church World Service, Jamaica is benefitting from a supplementary feeding program in the elementary schools of the island of surplus foods from America.

Milk distribution at the Seaside School in Jamaica.

Eight elementary schools sponsored by Friends in the island are under the program: Amity Hall, Seaside, Cascade, Dover, Burlington, Albany, Friendstown and Quaker Hill.

Five of these schools are conducted in Friends' meetinghouses, while the others are maintained in separate buildings that stand near the meetinghouses. Though the salaries of the teachers are paid by government, the schools are under the care and supervision of Friends.

How Food Is Used

During the past year all these schools have received milk powder, which was made into milk and served at school, usually at the morning recess. They have also received corn meal, rice and flour, which were used as cooked food at school. Corn meal is usually made into porridge or puddings, and the flour is used for dumplings. The foods distributed have not always been the same in this program. At times cheese and butter and beans have been a part of the ration allotted to schools.

Without exception the teachers have been very willing to cooperate and do the extra work of helping distribute the food to the children. All report decided improvement in the health of the children. This shows what a regular diet of food staples can do. It also shows that there is a serious lack of these basic foods at home.

The teachers also report other favorable facts which have come as a result of improved health. The children are more attentive in their classes and more active in their overall work. Attendance has improved.

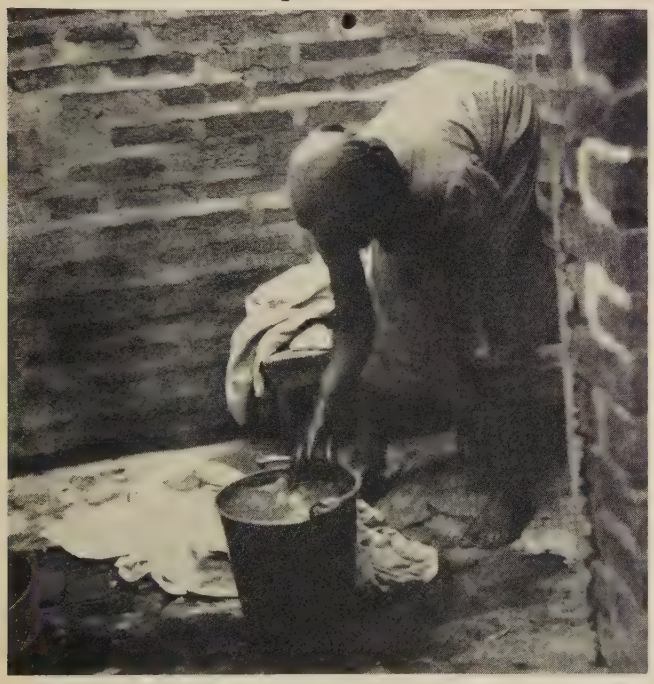
One school reports that whereas Friday's attendance used to sag considerably, there are few absences now, because on that day free corn meal porridge is given to all the school. One teacher points up the fact that the supplying of food for the children of families in the lower income bracket has made for better parent and

school relations. All report that the youngsters learn faster than before.

So in a day when it seems that the United States is not particularly winning friends and gaining popularity in Latin America or the Caribbean, she at least is making herself a good neighbor to children in Jamaica.

And they in turn are growing into happy and healthy good neighbors of our country, simply because America's over-abundance is being channeled to satisfy their hunger. Certainly the words of Christ have relevance in this story: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This Scene Will Disappear From Friends Hospital



This woman is doing the laundry for the children's ward of Friends Hospital at Kaimosi, Kenya. Thanks to her back-breaking labor and the sterilizing effect of the hot African sunshine, the linens for the sick children's cots will be clean, in spite of the poor laundry room with its chipped, unsanitary floor and meager facilities.

This scene, however, is not one to present to the young African trainee in the School of Nursing as the accepted method of laundering the linens of a sick room. The graduate nurses who prepare our trainees for their examinations in the theory and practice of caring for the sick, explain the right methods carefully, of course; but they have to say, "At Friends Hospital we do not yet have the facilities to do laundry in the most effective way." It is in the children's ward that the lack is most hampering.

This kind of scene (an example) will disappear from Friends Hospital as soon as we can replace the old outmoded ward building with a new structure having modern facilities for sanitation.

Friends are getting under the burden of this concern, and funds are coming in from groups of all ages, as proof that our people care. Has your meeting had a share in this united effort for our ministry of healing in Africa? Contributions designated for the **Friends Africa Hospital Building Fund** may be sent to the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana.

Short Family Arrives At African Mission

The Short Family

Warren D. and Elsie M. Short, members of the Union Center Friends Meeting near Hartford City, Indiana, arrived at Friends Africa Mission, Kenya, August 18. Warren Short is to have charge of the agricultural work of the Mission, succeeding Ellis Adams. The Shorts have two children, Evelyn Rose, born April 10, 1952, and Leonard Milton, born March 8. 1954.

Warren studied for two years at Earlham College, and has a B.S. degree in Agriculture from Purdue University. For nine years previous to his appointment to the mission field, he worked successfully as a County Agriculture Agent in Indiana.

Elsie has had courses in Elementary Teacher Training at Marion College and Franklin College in Indiana.

"Save A Child" Film Available

"SAVE A CHILD," title of the filmed account of the least-known refugee problem today—the story of 250,000 refugees from Algeria—is now available from The American Friends Service Committee, 20 S. 12th St., Philadelphia.

The 30-minute sound film, produced by a Dutch company, is available to groups in the U.S. without charge. 16 mm. size.

Colleges and Kenya Face the 60s

The newer Yearly Meetings, such as East Africa and Cuba, are as short of adequately-trained leadership as are the older Yearly Meetings. But Friends in the newer areas do not have as many educational opportunities for preparation for leadership as do the Yearly Meetings on the North American continent.

The greatest lack of them is at the college level. There are universities near the Friends in Kenya, Jamaica, Cuba and Jordan but there are an insufficient number of openings available, or the work offered is not suitable. Insofar as these educational resources are accessible and suitable, Friends are making use of them.

After the facilities in these areas of the world are used as completely as possible, additional opportunities elsewhere must be found. These opportunities are largely in the United States. The Friends who can best benefit from such education and the educational institutions most suitable must be brought together in a way that will be effective.

To implement this procedure the Five Years Meeting provided for the appointment of a "Committee to seek scholarship support for Friends from Yearly Meetings outside the United States who might be selected to pursue education in secondary schools and colleges in this country." It was suggested that the responsibility of the selection of suitable Friends would be on the newer Yearly Meetings and the responsibility of financing on the older Yearly Meetings and the Friends colleges.

Since there is no Christian university near East Africa Yearly Meeting the Five Years Meeting also decided to explore the possibility of a Christian college in Kenya.

"A committee to plan for the possible establishment of a Christian College or University in Kenya," was authorized. Since this project is a very large one and is the concern of other Christian groups it is understood that this committee will be working in conjunction with many other bodies.

—George Scherer

A Boy in the Back Row

When school is dismissed at the end of the day at Friends Boys School, Ramallah, Jordan, all you can see is a mass of boys surging toward the gate or the playing fields. All sorts of boys are in that school—boys from homes of wealth and influence; boys from village homes where the struggle to scrape together their fees is fierce indeed; boys from refugee families to whom "home" is one basement room in the town; and boys from the tents of a refugee camp. Each boy is interesting in his own way, and an invaluable asset to the life of his country. Harold Smuck, principal of the school, writes with sympathetic appreciation of one of these boys.

On a field trip a group of Friends School boys stop at one of the few places in Jordan with water enough for swimming. Any pool or stream large enough to bathe and wade in is always greeted with shouts of joy by the boys.

Near the back of the Secondary IV classroom at Friends Boys School, a teacher can see at almost any time the pleasant, studious face of Ibrahim. Two years ago he was a fifteen-year-old, lingering after school every day in the streets of old Jerusalem, hoping to find a tourist from whom he could earn a few piasters as a guide. Then a British lady "discovered" him and found money for most of his fees, and entreated us to take him as a student. So Ibrahim came to Friends Boys School.

The first year was anything but easy. Transferring from studying Arabic to a school where some of his study was in English made problems for Ibrahim. Other adjustments came hard, too. But he has learned his lessons well. Though "book learning" isn't easy for him, he may succeed in earning a diploma, finally, by dint of hard work. Whether he graduates or not, he will always carry the stamp of the school in his character.

"It seems to me," Ibrahim wrote recently, "that this school

Every week during the school term at Friends Boys School, Ramallah, Jordan, there is a recreation evening for the boarding students, in which the staff takes part. Here is a typical scene in the principal's apartment during the winter rainy season.

. . . cares for the morals and even the manners of the students, and cares how they behave, not only at school but everywhere . . . I am learning to respect the rights of others and to find my own weaknesses, and with the assistance of my able teachers I try to overcome them. . . . It seems to me I have a responsibility to make good use of the training given me . . . so as to discipline my mind and channel my thoughts in a chosen field."

These words, we ought to remember, were written by one who two years ago spoke the "pidgin English" picked up in the streets. And he could write a whole page of composition and never put in a punctuation mark!

"In one word," Ibrahim sums up, "Friends Boys School means opportunity to me. Opportunity for education, opportunity for good friendships, some of which will be for the rest of my life, opportunity to train my mind for the future, opportunity to shape my life for the good future of my country, my friends and then myself."

Ibrahim's father is a water carrier who sees little good in education. His son has glimpsed something higher.

News Notes From Monroe Co., Tenn.

The four Friends meetings in Monroe County, Tennessee, are growing spiritually though not increasing rapidly in numbers. Weather and road conditions are still a handicap to the church work during the winter months in the mountains. The pastors serving there cannot measure the success of their faithful efforts by the number of the members in their meetings, but must find their encouragement in the growth in grace of the individual members. In these meetings each member has an important place to fill, and he is greatly missed when his place is empty.

In the reports of Howard and Margaret Yates, who serve as pastors at Oak Grove and Farr's Chapel, and of Homer Biddlecum, serving at Rafter Chapel and Three Points, pithy sentences appear which show their attitude and spirit: "The whole influence of the church is not confined to numerical attendance"; "Increased opportunities are coming for community service"; "We feel it a great privilege to help carry on our Master's work here with these people we love."

At **Rafter Chapel** the Sunday school attendance has gained over last year. One girl attended the Young Friends Youth Camp held at Laurel Lake near Friendsville, Tennessee, in the summer of 1959. The young people of the meeting plan and carry out good religious programs at the special seasons of the year. One of the members of the meeting, Beecher Miller, was the evangelist during the special meetings. Though there was only one public decision for Christ, the spiritual life of the whole church was lifted.

The life of the meeting is reflected in the care given the house of worship. Before Homecoming all the outside woodwork was freshly painted and all the windows were reputtied at a cost of $200. A fan was purchased for the furnace to aid heating in winter.

At **Three Points** the Sunday School attendance is on the increase, in spite of the fact that another family moved out of the community during the year. About $100 was raised for repair and upkeep of the church and grounds.

A former member of the meeting, Lester Anderson, was the evangelist at a series of special meetings held at Three Points. There were six public decisions for Christ during these meetings and the life of the whole church was strengthened.

At **Farr's Chapel** the members helped substantially in paying the hospital expenses of one member who, as the result of an accident, was in a cast for two months. They also raised the necessary funds to install rest rooms in the basement of the church.

Nine young people from Farr's Chapel attended the Young Friends Camp at Laurel Lake. This time of fellowship, study and worship helped both campers and leaders to grow spiritually.

Carl and Eunice Darnell, former pastors at Farr's Chapel, came back for the revival services held in the summer. The fine messages brought by Carl Darnell were a great help to all who attended.

Oak Grove Friends have not only met all their financial obligations for the past year, but have also raised their part of their pastor's salary from $20 to $50 per month.

The meeting is showing the rich results of a series of meetings held at Oak Grove, during which Glenn Reece from Richmond, Indiana, brought inspiring messages.

The missionary society of Oak Grove contributed toward a scholarship fund to help a student at Friendsville academy. When the Yearly Meeting was held at Friendsville, the Oak Grove Missionary Society had a one hundred per cent attendance at the Women's Missionary Banquet.

Though the Youth Group is not large, it is very active. They painted their own Sunday school classroom and planted shrubbery in front of the meetinghouse. Four of the group attended the Youth Camp at Laurel Lake.

The combined Daily Vacation Bible School of Oak Grove and Farr's Chapel met at Oak Grove last year, with an average attendance of 65.

The Oak Grove parsonage and meetinghouse have a much appreciated new improvement to enjoy. Friends who have visited Oak Grove from other parts of Quakerdom will recall that the water of the well was often so clouded with mud and sand as to be unfit for drinking. Many remedial measures have been tried with no lasting success. The year 1960 has seen the last of that old problem. A new well has been drilled and the drinking water at Oak Grove parsonage is now clear and sparkling.

Constant Appeals!

With so many good causes and constant appeals for current needs, it seems difficult to settle down to the serious business of providing for our special concerns. Yet . . .

The Fiduciary Corporation of Friends is prepared to serve as a Depository and Trustee for funds to which living donors may add accumulated income, over a period of years, for a final specific purpose.

For further information write:

The Fiduciary Corporation of Friends, Inc.
101 Quaker Hill Drive Richmond, Indiana

A Quaker Farmer In Kenya

BY HOWARD BRADLEY

Howard Bradley is the father of Allan Bradley, headmaster of the Friends Secondary School at Kamusinga, Kenya. This article was written during a three months' visit among Friends in Kenya.

Shadrack is one of the leading Friends in the Mount Elgon district and has what Africans consider a large farm holding of some twenty-five acres. The first time I met him, he was preaching at the Friends Secondary School at Kamusinga on a Sunday morning. He was talking in Bugusu, but the head boy was translating into English for the sake of the boys whose various colloquial languages did not enable them to follow the preacher.

He gave a plain lesson from the Gospels, starting off with a farmer's illustration. "The man who weeds his shamba (farm holding) early gets a good crop of maize. He who puts it off until late is beaten by weeds and gets a poor return." This was only an illustration of the value of learning the Christian way in youth, but it was a shrewd hit at actual indolence on many farms. His sermon was a quiet, conversational advocacy of the Christian message, borne out by consistent living, diligence and care for others' needs.

The keen young livestock officer finds the sluggish reception of his advice most discouraging; but when he meets a man like Shadrach he takes fresh heart. Recently he persuaded Shadrach and three other African farmers in the area to build a piggery apiece and to purchase a pedigree sow each with which to start the first pig-raising in the Mount Elgon Reserve. It is hoped that this pioneering effort may waken others to the possibility of increasing the income from their farms by pig-breeding.

Shadrach's modern approach to farming is the reason why the headmaster of the Friends Secondary School, Allan Bradley, arranged for forty girls from the Teacher Training Center at Kaimosi to come the sixty miles by truck to visit Shadrach's farm. He is well aware that a large proportion of the farming in Africa is actually done by women, as far as practical work is concerned.

My wife and I went with them to the farm, which lies on a slope with a small stream at the lower end. As we gathered round, with a growing crowd of spectators, Shadrach gave us a short practice talk, translated by the village teacher, previous to conducting us round the farm.

Shadrach's maize fields had been double-ploughed and carefully weeded, with the result that he obtained fifteen to twenty bags to the acre. One of the visiting girls muttered, "And we at home get only one or two bags to the acre."

Every fourth year Shadrach puts his arable land down to grass, so that the land can rest and be re-fertilized. This is in contrast to the common practice of sowing patches until the land is exhausted, and then starting to farm another bit of bush.

Next, we were taken to the coffee plantation, its bushes covered with dark polished leaves, some white blossoms and berries at various stages of color. The coffee bushes are blanketed with a heavy mulch of straw to retain the moisture. The coffee berries as well as the maize are sold through a marketing board, to assure fair prices.

The average African holding carries a mixed herd of cattle of every shape and size, as well as some goats and fat-tailed sheep. Shadrach's herd is confined to one bull and twelve breeding cows. He keeps no draught oxen, but hires them from his neighbors for cultivation work. The traditional African custom of holding a large number of cattle, irrespective of quality, results in oxen "eating their heads off".

The clean white sow in a spotless brick piggery created a sen-

NEW MISSION HOUSE . . . . The new house near the mill at Kaimosi, Kenya, which is the dwelling house of the two young C O's doing alternative service at Friends Africa Mission. They are Richard Houghton and William Hollingsworth, both serving in the industrial department of the Mission.

The house was built by the industrial department, from materials salvaged from the old brick shop building which had to be taken down to make space for a playing field for the Girls Boarding School.

Many Africans have said that they would like to copy the design of the house, because they like the way the space - 36 x 22 feet - has been used. It would make an adequate house for the average African family, though a family would probably turn the dark-room into a third bedroom, by adding a window.

sation, and there were many questions. Poultry of a decent breed was also in evidence, in contrast to the scraggy assortment on most shambas.

Some may ask: this may be an excellent agricultural propaganda for Africa, but what has it to do with mission work? A very direct answer can be given from a Hebrew psalm: "The earth is the Lord's and the fullness thereof." He who neglects or wrongfully uses the earth is frustrating the Creator's good purpose for generations unborn. "This is the land which the Lord thy God gave thee" - not to exhaust it; nor to buy and sell it for profit; but to make friends with it, to go God's creative way, that our children may be fed and live in health and harmony.

Shadrach and his farm are an earnest example of a fuller life in African society. Yet, without his faith and the witness of his personal conduct, good farming alone would not achieve the Christian family spirit which Africa so sorely needs.

WANTED
by
American Friends Board of Misssions
101 Quaker Hill Drive
Richmond, Indiana

Copies of **The Africa Record, Friends Africa Industrial Mission Quarterly.** The first volume of the leaflet was published in 1906 by the Publishing Association of Friends, Plainfield, Indiana.

The little paper was edited by the Friends Africa Industrial Mission Board, until the Mission came under the American Friends Board of Missions in Richmond, Indiana, in 1911. After that it was put out by the Field Committee for Africa under the American Friends Board of Missions. After the beginning of 1914 the paper was printed in Geneva, Ohio.

The latest issue in possession of the American Friends Board of Missions is the April-June issue of 1918.

The most detailed and colorful historical material on the early years of our Friends Africa Mission is to be found in this periodical. The file possessed by the Mission Board is incomplete. Many numbers are missing, and there is no record found as to when the issues ceased.

—Mildred E. White,
Educational Secretary

A Very Real Problem

Four articles from four sources bring dramatic facts and conclusions in regard to an increasing moral problem: modern sexual conduct. From the U. S. Children's Bureau come these statistics: Illegitimate births in 1940 totaled 89,500; in 1957, 201,700. The rate of motherhood per 1,000 unmarried women tripled from 1940 to 1956. The estimate is for 120,000 children to be born to un-wed teenagers in 1962. From another source we learn: "the teen-age venereal disease rate has again started to grow by leaps and bounds."

Three reasons are assigned for the above situation. The first is a break-down in sex morality with a growing tolerance "toward sexual activity" on the part of the un-wed. And where are the unwed, especially teen-agers likely to get standards of sexual morality? If they do have high standards they usually must come from home. Yet how many parents, even in this day, are really discussing with their growing children this important subject?

The second factor is the parked auto, with some beer "to release the normal inhibitions," and with contraceptives available in many men's washrooms. (In some maternity homes the average age is now sixteen or even less).

The third is obscene literature. When some teen-agers fill their minds with unclad views of the opposite sex, often in suggestive poses, what else can one expect? In just five years the sales of obscene literature has doubled, with the chief targets of the purveyors of filth being the high school and junior high student. In 1958-1959 complaints of parents to the Post Office Department ran above the 70,000 mark.

So do you wonder that the Washington Office of the National Council of Churches hopes that we will support a bill which has passed the House and comes before the Senate in the next few months? It is to strengthen the law against the use of our mails by the salesmen of smut. We want civil liberties protected, but we do not feel that the use of the mails to lower moral life is a civil liberty worthy of protection. So we suggest you write Senator Olin Johnson, chairman of the Senate Post Office and Civil Service Committee asking him to encourage favorable action on the bill (supported by Postmaster Summerfield and passed the House as H. R. 7379). Also let your own Senators know that you hope this becomes law and ask their support. Then aid the post office, which seems to be doing a good job, by reporting any obscene literature which, you know, has been sent through the mail—especially if unsolicited and sent to teen-agers. Don't blame the teen-agers who didn't order it, but back him up in refusal to pay for it in spite of threats, and also in reporting to the post office

—Milton Hadley

Why A F.Y.F.?

Why do you have a Youth program in your church? What are its goals, its purposes; what are you trying to do? Is this in line with with the purpose of the church as a whole or are you just trying to "keep your youth active"?

The "Objectives of Christian Education for Senior High Youth" (N.C.C., $1.00) formulates a brief statement and then assists in applying it to program development.

"The objective of Christian education is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love - to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."

In your planning retreat or evaluation session you may want to examine this statement, evaluate it, and weigh your own F.Y.F. program in the light of it.

What is the goal, the purpose of your own Youth program?

Adams Family Back In Indiana

ELLIS AND SUE ADAMS and son, Ralph, reached their home at Spiceland, Indiana, August 5, after two and one half years of service in Friends Africa Mission, Kenya. Ellis was in charge of the agricultural work of the Mission, while Sue Ellis taught piano to children of missionaries and to African students at Kaimosi.

* * *

Furlough Started By Homer Dorrells

HOMER AND GLADYS DORRELL with their three boys, Harold, Dale and Dean, arrived August 8 at Indianapolis airport from Friends Africa Mission in Kenya for their furlough. They are staying at the present in the home of Gladys Dorrell's parents, Hubert and Leona Westerfield, at West Newton, Ind.

* * *

Second Immigrant Being Sponsored

VALLEY MILLS FRIENDS, whose meeting is near Indianapolis, Ind., are making their second venture into sponsorship of immigrants from the Netherlands. The first person helped was Ruby de Leeuw, who arrived last April and is now employed at the American Fletcher National Bank in Indianapolis.

Arriving around mid-August was the Dutch Indonesian couple, Cornelis and Alide van London. This couple spent their initial days in the home of Martin and Darlene Kindig.

* * *

Paper Reports Discrimination

NASHVILLE, TENN. Friends are considering ways to secure more equal employment opportunities for Negroes in that area.

The Southern Appalachian Friend reports that "since 1957, nine firms in Nashville alone have received $10 million worth of government contracts containing anti-discrimination clauses. Nevertheless Negroes are not employed on merit in any of them, and the few employed occupy 'blind alley' jobs with no opportunity for promotion."

The survey, which was made by Dr. Vivian W. Henderson of Fisk University showed that of the 31,000 persons employed in whole and retail sales in Nashville, practically none are Negroes.

* * *

"Missions" Is Theme During Meeting

WINNESHIEK QUARTERLY MEETING Friends convened at Hesper, Iowa, Friends Church, July 29 to 31, with Friends present from Sturgeon Bay and Valton, Wis., Rockford, Ill., Oskaloosa, Jefferson, Paullina and Stuart, Iowa, and nearby points.

The theme of "Missions" was introduced in Winifred Eastman's thoughtful message given the first day. Following Ministry and Counsel on Saturday when the State of Society reports were given, searching discussion questioned many phases of Friends work. Edna Hutchins, pastor at Stuart, challenged Friends to a new dedication for Christ. During the afternoon business session for which Bernard White was Clerk, annual departmental reports were considered.

Ada and Roy Williams, recently returned from Jamaica, gave on Saturday night an excellent account of that field, showing pictures to illustrate conditions and needs.

God's presence was deeply felt as Orval Cox, retiring Yearly Meeting superintendent, brought the message on Sunday. In the afternoon Wendell Eastman told of the work Friends are doing among migrant laborers who come to the Sturgeon Bay area during the fruit harvests. The children in the Philippine Islands were the subject of an illustrated talk given by Miss Juanita Patrick, missionary from the Philippines.

When the sessions closed, Friends went away with a feeling of spiritual renewal and greater vision of their responsibilities.

* * *

Camp For Young Friends Is Held

FRIENDSVILLE, TENN.—Laurel Camp Lake was the site of the Young Friends camp July 3 to 8, in which Knoxville, Farrs Chapel, Oak Grove, Lost Creek and Friendsville Meetings participated. With its theme "I Shall Not Be Moved," the camp was directed by Howard Yates, with Raymond Breaker of Anderson, Ind., as evangelist.

Teaching were Robert Heavilin, Homer Biddlecum, Elizabeth Osborne, Frances Heavilin, Elsie Morton, Anna Lou Cain, David Morton and Mike French. Margaret Yates served as Dean of Girls; Mike French, Dean of Boys; with Edna Bivens, Matilda Madden and Joyce Peters as cooks.

* * *

Biddlecum Talks At Homecoming

TRAVERSE CITY, MICH.—Long Lake Friends and 5th and Oak Streets Friends of Traverse City held their homecoming on July 24th at Twin Lakes 4-H Camp. Besides much welcome fellowship, there was a program of music. The welcoming and devotions were given by Ellsworth Runyon, while group singing was led by John Thomas.

Homer Biddlecum, of Tellico Plains, Tenn. challenged Friends not to rest on their laurels but to project their efforts into the work of the future.

* * *

Pamphlet Covers Canadian Quakerism

"RECENT DEVELOPMENTS in Canadian Quakerism," a pamphlet written by Arthur G. Dorland upon request of Canadian Yearly Meeting, covers the three decades "during which the three branches of Canadian Friends finally came together as a united Yearly Meeting in 1955." As well as historical background of each group and growing steps toward unity, current problems and present trends are ably presented in this publication which may be secured from the Yearly Meeting Secretary, Friends House, 60 Lowther Avenue, Toronto 5, Ontario, Canada.

* * *

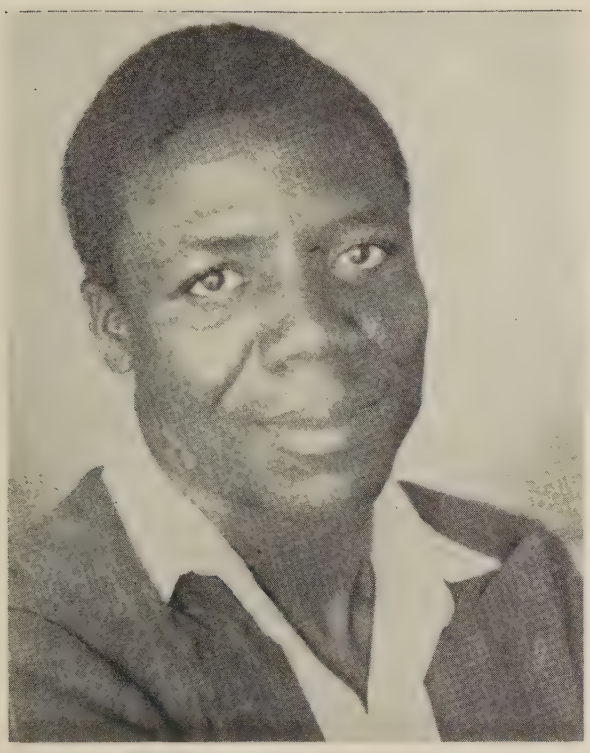
N. C. Fellowship Seeking Names

AN APPEAL to all Friends, Monthly Meeting Clerks and Recorders, is being issued by the Charlotte, North Carolina Friends Fellowship. These Friends request that names of Friends who have moved to the Charlotte area be sent to:

Charlotte Friends Center
2039 Vail Avenue
Charlotte 7, N. C.

The Fellowship, a new extension of North Carolina Yearly Meeting, is eager to contact all new Friends who may have moved into that city, according to Norman Morrison.

Plan To Bring African Y. F. To U. S. Next Summer



Benjamin Wegesa

Young Friends are making plans to bring Benjamin Wegesa, a Young Friend from Kenya, to the U.S. in the summer of 1961, to visit in camp, conference, and Yearly Meeting Y.F. activities.

Fred Reeve, Administrative Secretary of the Friends Africa Mission, reports that Benjamin Wegesa is one of the most talented and devoted African Young Friends, and is at present assistant to the Principal at the Lugulu Girls' School. He has also done outstanding work at Kaimosi, Friends Bible Institute, and at Chesamisi. His success in working with children in Sunday Schools has been amazing. Benjamin speaks five languages fluently, has an effervescent personality and a winning smile. His wife, Mary Ezine, is also a most capable person.

A total of $2500 is needed to make Benjamin available to our Young Friends and to enlarge his experiences, hopefully helping him in Young Friends and Christian Education work in East Africa Yearly Meeting upon his return.

Some helpful materials to assist in the raising of this money will soon be available. This will include a Kenya menu, pictures, and copies of plays he has written and produced with African Young Friends.

Send contributions to: Wegesa Youth Fund, 101 Quaker Hill Drive, Richmond, Indiana.

(This column will most adequately fulfill its function if your news notes are submitted for publication as early as possible.)

BIRTHS

Bryant — To Paula and Ronald Bryant of Anderson, Indiana, on August 7, a son, Jeffery Lee.

* * *

Reeve — To Wayne and Helen Loser Reeve of Houston, Texas, on July 18, a son, David Allen.

MARRIAGES

McClintick-Dilts — Bette Jo Dilts and Robert McClintick on July 17 in the Anderson, Indiana, Friends Church, Raymond Breaker, minister.

DEATHS

Dann—Lyra Miles Dann, on July 25, in Salem, Oregon, following a long illness, age 66. She was born May 10, 1894, in Newberg, Ore., the daughter of Benjamin Clarkson and Anna Bell Miles. A graduate of Pacific College, Newberg, Ore., she did graduate study at Willamette University in Salem and received her Master's degree at Columbia University. In 1921 she was married to Robert H. Dann.

Besides sharing in her husband's field of sociology, Lyra Dann had taught and held a deanship at Pacific College, had instructed at Guilford College and at Oregon State College.

She will be best remembered for her work within the Society of Friends. Lyra Dann had attended the All-Friends Conference in 1920, was a member of the Friends World Committee, western representative of the American Friends Service Committee, and active in Pacific Yearly Meeting. She and Robert Dann spent their sabbatical year, 1946-47, in Quaker visitation to Australia and New Zealand. In 1956-57 they were hosts at the Friends center in Honolulu.

Surviving are her daughter, Dorothy Bower of Pittsburgh, Pa., one sister, Eva Newlin of Guilford, N.C., one brother, Ross Miles of Salem, Ore., two grandsons and a granddaughter. In lieu of flowers, contributions in her memory are being made to the American Friends Service Committee by sending them to Clifford E. Maser, 429 Whiteside Drive, Corvallis, Ore.

* * *

Hoskins—Lillian Greist Hoskins, member of First Friends Meeting, Indianapolis, Indiana, on August 2, age 88. A birthright Friend, she was born at Plainfield, Ind., and was the widow of Dr. Walter Hoskins.

* * *

Riehl—Anna Cox Riehl of Traverse City, Michigan, on July 28, following a two-months' illness, age 54. A birthright Friend, she was born December 17, 1905, and was married on August 16, 1924, to Bernard Riehl at Winchester, Ind.

A faithful member of Long Lake Friends Meeting, she was a person of deep spiritual insight, serving in many capacities. She had taught for many years in the Sunday School, was concerned with the missionary work of the meeting and served as an elder.

Surviving are her husband, one son, two daughters, seven grandchildren, four brothers, three sisters, a stepmother, and nieces and nephews. Services were held at Reynolds Funeral Home with burial in Long Lake Cemetery, John Thomas, minister.

* * *

Iddings—George W. Iddings, member of the Ludlow Falls, Ohio, Meeting on May 14 following a short illness, age 69. The son of Myron and Bertha Ingle Iddings, he was born December 2, 1890, and was united in marriage to Mary Thomas on June 17, 1911.

Since his youth he had been a devout Christian, serving as elder of the Meeting for 12 years, as chairman of the Stewardship and Finance Committee, as Sunday School superintendent for 20 years and a teacher for many years. He was active in Indiana Yearly Meeting and had been a member of the Permanent Board. He and his wife Mary were wholly consecrated and spent their lives in loving service.

Surviving are his wife; one son and three daughters: Donald Iddings and Esther Warner of West Milton; Ruth Gibboney, Indianapolis; Martha Rogers, Centerville, Ind.; fifteen grandchildren and five great-grandchildren.

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

Christian Faith and Practice, published 1960 by London Yearly Meeting of the Religious Society of Friends. 10s. $2.25. Friends Book & Supply House, Richmond, Indiana.

In 1922, after some years of careful preparation, London Yearly Meeting published an anthology of quotations from Friends throughout their history relating to religious experience, the character of worship, and the fruits of the spirit. This collection proved the most adequate available introduction to the life of the Society.

Now, as approved in the Yearly Meeting sessions of 1959, a new presentation of similar form but more appropriate to the times supplants the old. Continuing attention of a Yearly Meeting Committee makes the present volume not only a resume of three centuries of religious thought but also the mature reflection of more than forty years in its selection. To the often-repeated inquiry of what it means to be a Friend, here, for the thoughtful adult, is the answer.

Faith is a Hidden Seed; grown, it bears good fruit in forms suited to needs. As with the seed, because it is hidden, an adequate description of its life is difficult. Friends have therefore spoken of experimental faith in the Hidden Seen, but have hesitated to talk of beliefs about it, much as the scientist has preferred first to experiment, then to present modest hypothesis.

The reader of **Faith and Practice** will find inspiration to experiment further in his own life. Good men through the centuries have described the fruits of the spirit: Paul's list is a Christian classic. Sections on as many as thirty subjects are here presented, with as wide a range as from the use of one's income to kindness to animals. Few indeed can say of each item, "In these matters I am quite clear of fault." No Friend, however, reading critically, can fail to desire certain additional paragraphs, expressing the need for further fruits of the spirit, here unmentioned.

I wish that this little book could be bound with one blank page between each two printed pages, and that every Friend might have a copy. On those blank pages we could make our notes about the growth of the Seed and the developing fruit.

—Moses Bailey

* * *

The Character of a Quaker, by Henry J. Cadbury. Pendle Hill Pamphlet 103, 32 pp., 1959, 35c.

This is the William Penn Lecture for 1959. It is a most valuable outline of Quaker history and modern conditions and their relation to the question, "What is a good Quaker?" The Queries are a partial definition of Quakerism, but they vary from group to group. The two strands of Quakerism (evangelical viewpoint and inner light emphasis) are mentioned and H.J.C. regards them both as compatible with the character of a good Quaker.

—Ernest A. Wildman

Pixtons On Relief Mission In Morroco

JOHN E. PIXTON, JR., has been named field director of the A.F.S.C. Algerian Refugee Program in Morocco. He left August 1 for Oujda, Morocco, which is in the area of the greatest concentration of refugees at present. He will be joined there by his wife, Laurama Pixton, and their three children. Laurama Pixton will assist in the work with the refugees.

John Pixton is Assistant Professor of History at the Ogontz Campus of Pennsylvania State University in Abington, Pa. Both he and his wife are graduates of Swarthmore College. John Pixton received his doctorate in history from the University of Chicago; Laurama Pixton did graduate work at Haverford College.

The Pixtons are members of Upper Dublin Monthly Meeting, Philadelphia Yearly Meeting.

A QUESTION TO PONDER

Who Is Behind You?

On the wall of one of the lounges in the hotel in New Delhi is a striking picture of Jawaharlal Nehru, with his legs crossed and his head resting on his hand as if in deep thought. On his head is the tiny, simple white cap of the Gandhi movement.

Behind him stands Gandhi with a tiny oil lamp in his left hand.

It is a beautiful piece of symbolism even if only partially true, since Nehru has veered fairly far from some of the basic tenets of Gandhi.

I went back several times during my stay in New Delhi to look at this picture, not because it was beautiful but because it was provocative. If my picture were painted or your portrait were hung, who would the artist paint in the background? Would it be a single figure or possibly a group of persons? Who are the people who have meant most to me—to you? Who are those who have influenced my life—or yours? To whom have we looked and to whom do we look today for guidance, strength and inspiration? Then I thought of many persons and raised a prayer of gratitude that my path had crossed theirs.

We are grateful, O God, for the many people who have helped us along the pathway of life. We are grateful for our parents, for our teachers, for our friends, for persons who have written books or music or poetry which have helped us, for friends who have encouraged us or guided us in a spirit of lovingkindness. We are grateful for the great figures of history who have inspired us. Above all we are thankful for Jesus of Nazareth as the full revelation of God to us. For Him and his disciples and followers we raise this prayer of thanksgiving.

—From **"Meditations"** by Leonard E. Kenworthy
New Delhi, India, 1958

Poetry Corner . . .

GREATER WISDOM

Better to bear in silence
Great truth and wisdom rare,
To utter not a single word
And let another share,
Than speak a single syllable
Where multitudes go by
Which does not have the ring of truth,
Or that which is a lie!

—Roy Z. Kemp

* * *

PILGRIMAGE

They called him a failure,
A man without drive;
Aloof and peculiar
As long as alive . . .

They tossed him a handout,
Then hurried along;
He wore heart and mind out
In search of a song.

He died with a vision,
Alone in his room . . .
Now they pay admission
To stare at his tomb.

—Anne Marx

* * *

SILENT MEETING

Where inner selves in silence seek—
Not lost in dim vacuity,
But fertile damp where Spirit's seed
May ripen to maturity
And rise above this brittle weed
We nourish to futility—
In silence such as this we speak
The truth of God's immensity.

—John M. Pipkin

* * *

CHILDREN ALL

Darkness varies: some nights are
Dew-sweet, star-jeweled, bright and fair.
Tonight has not a single star
To pierce the dark unfriendly air.
Inimical, black, close and deep,
This night with its encroaching shade
Holds neither restfulness nor sleep
And yet, we must not be afraid.
Though to the east no dawn rays shine,
The dawn is sure—it but seems late!
Both dark and day are God's design.
We cling to courage as we wait.

—Fleta Pierce Newlin

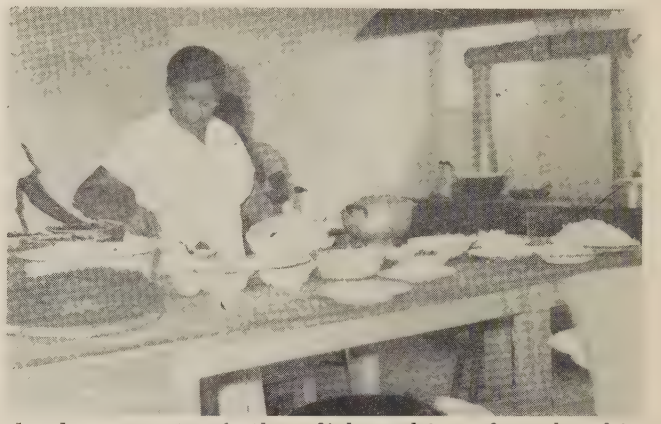
Meeting To Insure QUAKER LIFE For All

First Friends Monthly Meeting in Marion, Ind., has decided to insure that every family has a copy of QUAKER LIFE. The Monthly Meeting approved payment of the subscription price for all families of the meeting, according to J. C. Edgerton, Presiding Clerk. Would it be wise for your meeting to consider this action?

Happy Grove School Now Using New Kitchen

Mrs. Linda Edman, the matron of Happy Grove School, Jamaica, is dishing up a meal in the new kitchen completed last year. The light, convenient kitchen is a great improvement over the smoky old kitchen. The two Caledonia Dover stoves use kerosene as fuel.

A new deep-freeze is proving a great economy in preserving meats and other perishable foods. The floor is tiled and is easily cleaned. Modern sinks have taken a good deal of the



drudgery out of the dishwashing for the big school family. The smooth serving tables of American pine make for cleanliness and efficiency in serving.

After seven years of service, achieving good meals for the school family in spite of the inconveniences of the old kitchen, "Matron" is taking sheer pleasure in directing her staff in the new kitchen.

INDIAN CHIEF VISITS QUAKER HAVEN

Camp manager Ben Deterling at Quaker Haven, the site of Indiana and Western Yearly Meeting's summer camping program, is shown here with Chief Godfroy of the Miami Indians. He visited Indiana Yearly Meeting's Junior Camp on July 12th.

Also in the picture are Wendell Lamb, camp naturalist and friend of the chief, and Joseph Watkins, minister of the Arba Meeting in Indiana, who directed the camp. Behind them are some of the 5th and 6th grade campers.

Two Tercentenaries In October

The month of October will see the observance of two 300 year anniversaries: **The Declaration to King Charles II** and the famous **Dying Words of James Nayler.** Local Friends Meetings throughout the United States and Canada are asked to join with Friends elsewhere on October 15-17 for observance of the former, and on October 23rd to read the Nayler statement in meeting and center their thought on its great attitudes.

Also October 23rd and the following day, Monday, there is to be a climax to the "Pilgrimage To Washington" and a delegation to go to the U.N. in New York.

On October 16th, local meetings are asked to do three things, with two others suggested. (1) The Committee for Quaker Peace Witness, including our Five Years Meeting Board on Peace and Social Concerns, suggests that the key portions of the Declaration of 1660 be read in unison in the meeting for worship, (2) then have the meeting's thought center on the double fact—we have, as a group, maintained our peace witness, but it was never needed more than it is today.

The third part shows that "A Personal Affirmation" is made available for people to sign. This includes the key passage from the Declaration of 1660 with the added statement, "I am in unity with this testimony of our Religious Society and acknowledge its claim upon my life, both for the renunciation of all war, and for the building of the conditions of peace." Below this declaration there are 25 lines for the signatures of Friends. Copies are available for each meeting from the Board on Peace and Social Concerns.

"Meager Meal" or Fast

Two additional suggestions: sometime during the week-end, at a convenient mealtime, Friends may gather either to fast, or to eat a "meager meal" together, possibly boiled beans and brown bread. Then each is asked to give to a fund which will become part of the amount to be taken on the nationwide Pilgrimage. Each group may designate where they want their part to go: whether to our Friends Committee on National Legislation, to the United Nations itself, or to one of its agencies, such as UNICEF, UNESCO or UNITAP, the technical assistance program.

Visiting Candidates

During the week of October 16-23, it is hoped that many meetings, preferably in cooperation with other meetings of the Quarterly Meeting, will plan a delegation to visit their candidates for Congress. Yearly Meetings may want to send delegations to call on the candidates for the U.S. Senate.

The major concern of each visit is to state to candidates Friends' readiness to support measures which will assist in our understandings and agreements with Russia and help to eliminate points of friction between our nation and other nations. In the delegations many, no doubt, will want to voice their support of the United Nations as part of the necessary machinery for peace.

Nation-Wide Pilgrimage

On October 23rd and 24th, it is hoped that 1000 Friends will gather in Washington, D. C., on the Nation-wide Pilgrimage of Friends. Various plans have been proposed, some of which may not be decided upon until the opportunities in Washington are evaluated. There is likely to be a peace walk to the Pentagon, a prayer-vigil in the Florida Avenue Meeting House, and probably a gathering of the "Pilgrims" at the foot of the Washington Monument.

On the 24th while some of the above activities are in progress in our Capital City, it is planned that a number of "Pilgrims" will go to New York. There they are scheduled to meet with an official of the U.N. and present to him the offerings which have been raised by various meetings, probably including some of the 1% tax levied on themselves by Friends who are following the lead of the Urbana, Illinois, Meeting.

All Friends May Witness

On October 23rd, local Friends are asked to remember the Pilgrimage in prayer and to read in unison the Dying Words of James Nayler, which he uttered probably October 19th, 1660. These words have, in part, been made famous by Kenneth Boulding, for they form the basis of his little book "There Is A Spirit" often referred to as "The Nayler Sonnets."

Again we hope the thought of the meeting may center on the attitudes so remarkably described, for indeed James Nayler was filled with the Holy Spirit after his repentance and restoration.

In order that Friends may have both the **Declaration of 1660** and the **Dying Words of James Nayler,** the Board on Peace and Social Concerns has printed "This Is Our Testimony." This includes both and also gives glimpses of our peace testimony at one-hundred year intervals from 1660 to 1960. It is for sale at 2¢ each in quantities less than 100, or 1½¢ each in larger quantities. Each meeting is encouraged to secure enough of these so each attender may have one and join in the readings.

Quaker Artists Exhibition

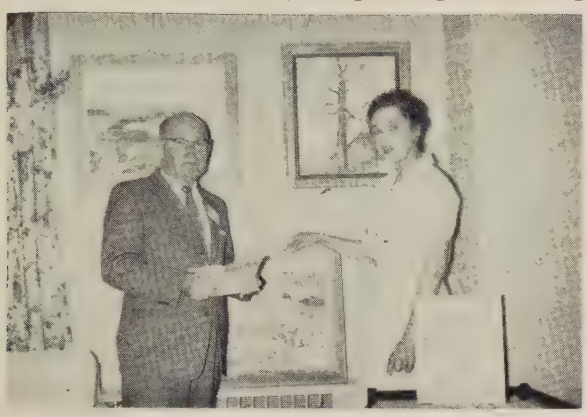
Friends were surprised and delighted to find for the first time in the history of the Five Years Meeting an exhibition of the works of Quaker Artists on view during the sessions. There were fifty-three artists represented, from the following states: Connecticut, Illinois, Indiana, Minnesota, Nebraska, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Virginia and Wisconsin. There were works all the way from Cromwall and London, England also. A total of one hundred and fourteen pieces were shown, including oil and watercolor paintings, lithographs, etchings, miniatures and pastels.

All adult, living Quaker artists were eligible to participate in the exhibition and the committee was pleased with the response and with the quality of the work submitted. However, it is known that some capable artists did not receive the invitation, although it was announced in our official magazine, The American Friend. Those interested may send their names to be added to the list for future use.

Quaker artists are seen to be finding expression in all manners and techniques of painting, from the primitive, simple statement, right on through various

schools of thought to the contemporary non-objective mode.

Many expressed the feeling that the exhibition added an important new dimension to the gathering and over and over again was heard, "We didn't realize that the Quakers were so active in this creative work." To prove their appreciation, five paintings were bought.



Esther Nusbaum, right, chairman of the Committee which planned the Five Years Meeting Quaker Artists Exhibition; left, Francis Clark Brown, artist and Friends minister.

We know that man is meant to be creative. Christ admonished us not to bury our talents under a bushel. The creative efforts of our society constitute its "growing edge." Friends have been creative in certain aspects of life from their start, but for many long years failed to consider the arts as an important area of God's revelation to man.

It was noted with appreciation that most Friends viewed the paintings with an open mind and loving interest. Even those paintings not readily understood were studied and allowed to "speak" their message in the freedom of acceptance.

We confidently feel that this innovation has opened a whole new area of joy and growth on the part of Friends and that three years hence an even larger and finer show will be placed for their study and pleasure.

—Esther C. Nusbaum

Subscribed to QUAKER LIFE yet? Complete details about subscriptions are included on the back page of this issue. You may have a subscription to the publication of the Five Years Meeting of Friends in your home for as little as $1 per year - or less than 9 cents an issue.

The Five Years Meeting sessions brought concern, determination, enthusiasm, vision and desire to live creatively in the local Meeting.

Doing this requires intelligent action, prayerful study and loving concern. These books can help:

The Growing Edge
by Howard Thurman

Harper, $3.00

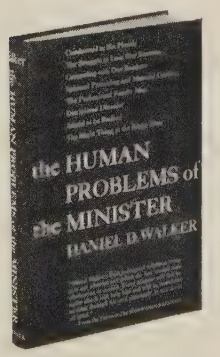
Renewal of faith in communion with God. This book is both comforting and challenging.

The New Shape of American Religion
by Marty
Harper, $3.50

"Does America worship a 'packaged' God at an empty shrine?" No, faith has a future.

Difficult reading, but eminently rewarding.

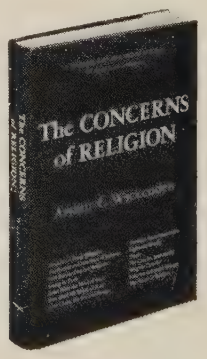
FOR PASTORS



The Human Problems of the Minister
by Walker
Harper, $3.95

FOR YOUTH AND ADULTS

who desire to understand the reasons for their faith



The Concerns of Religion
by Wickenden

Harper, $3.00

It answers the questions which help toward a plausible faith.

Order from:

The Friends Book & Supply House

101 QUAKER HILL DRIVE RICHMOND, INDIANA

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. R. Ernest Lamb, interim pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No Smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, Miller 2-3774.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Morning Worship, 9:45 during July and August; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, minister. Phone 43-467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and **Iglesia Los Amigos,** 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.: Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m., G.R. 6-7776. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

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Whittier Minister Gives GOP Prayer

GIVING THE OPENING PRAYER at the 27th National Republican Convention in Chicago, last July 27th was Charles S. Ball, minister of the East Whittier, California Friends Church, where Richard M. Nixon holds his membership in the Society of Friends. It is the Vice-President's custom when in Whittier to attend this church, usually in the company of his mother, Mrs. Hannah Nixon.

Pendle Hill Retreats for 1960-61

21-23 October	Douglas V. Steere
11-13 November	Rachel Cadbury
9-11 December	Douglas V. Steere
27-29 January	Elizabeth G. Vining
17-19 February	Douglas V. Steere
5-7 March	Marjorie Wilkinson
21-22 April	Calvin Keene
12-14 May	Douglas V. Steere

WRITE TO SECRETARY, PENDLE HILL WALLINGFORD, PA., FOR DETAILS

Letters to the Quaker Life Editor

Contributions should be of 200 words or less and addressed to the editor.

To the Editor:

It is increasingly common to find in magazines devoted to mental health the recommendation to relax and be quiet, to endeavor to put all concern about pressing problems out of mind, to inhibit all sensation as far as possible, to allow the subconscious mind to function — and then sooner or later there will be tranquility. And without conscious processes of thought, the proper solution of the problem at hand will be presented to the mind.

This is being hailed as a wonderful and new discovery by psychiatrists and others.

It is, however, the basic idea of Buddhism and also the fundamental secret of Quakerism, but there are importance differences in presentation and in nomenclature.

Gautama, the founder of Buddhism, was a wealthy aristocratic prince. But when he became aware of the miseries of the vast majority he devoted himself to works of mercy. His followers attempt to gain inward peace, or Nirvana, by suppression of desire. They seek to inhibit all desire, emotion and kinaesthetic sensation, to be conscious of nothing—not even of themselves or their fellow worshippers. It is considered Enlightenment when they achieve perfect fellowship and identification with the Universal Spirit.

Quakers advocate meeting in silence and waiting for the Holy Spirit to reveal truth and bring the worshippers into conscious fellowship with each other and with the Eternal Christ. One well-known Quaker university professor advocates training in methods of meditation. It may be that Quakerism almost perished upon the frontier because of the harsh physical conditions; the members were unable to worship intelligently and therefore did not experience "the peace of God which passeth all understanding."

It is interesting to find that modern psychiatrists are supplying a scientific basis for the Quaker Meeting for Worship. What they call the Subconscious Mind Friends believe to be the Holy Spirit.

—Frances C. Anscombe,
Clerk, Winston-Salem, N. C.,
Monthly Meeting

To the Editor:

I was very interested to read Willard and Edith Ware's excellent article "Some Refugees We Have Known." The experience of the Worcester Meeting is similar to that of many other Friends Meetings throughout the United States which have resettled refugees.

During the past year, seventy Meetings have sponsored 500 Dutch Indonesian refugees through the Friends Refugee Resettlement Program administered by the American Friends Service Committee. It is the highest ratio of sponsorship of any denomination in proportion to membership.

New refugee resettlement legislation has now been passed which permits the entry of approximately 5,000 European refugees, 9,000 Dutch Indonesian refugees and 500 handicapped refugees. Friends interested in helping these people begin a new life should contact the nearest AFSC regional office or the national office, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Richard Ferree Smith
Friends Refugee Resettlement Program.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana — First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m. (through Primary); Morning Worship, 9:15 and 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl J. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School 9:30, Worship Service 10:30 D.S.T. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:00 a.m.; Meeting for Worship, 10:00 a.m.; Evening Family and Youth Fellowship Group Meetings, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers. Robert E. Cope, Lela Gordon Chance. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

Sharpsville, Indiana — Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route 31 - then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328 or CI 2-6958.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. Unified Meeting for Worship and First-day School at 10:00 a.m., June 19 through September 4. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio; phone TW 1-4538.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon — Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays. 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii — Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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Quakerama

True Stories of Quaker Life, Concern and Humor

Anniversary Marked

In the early morning hours of September 30, 1959, just a year ago this month, the famed Revolutionary Oak in the New Garden Cemetery of North Carolina went down before the force of the dying hurricane "Gracie." For some time this enormous tree had been showing signs of decay, and its fall was not entirely unexpected.

The people of the New Garden community held this magnificent tree in real affection. Through the long centuries it has cast its gentle shadows across the graves of succeeding generations of community residents. As the cemetery has gradually enlarged, it has stood in the center as a symbol of strength and courage and hope.

This tree was standing tall and straight in the forest when the Indians were still roaming the countryside. It witnessed the coming of the first pioneer settlers, and the establishment of the New Garden Friends Meeting.

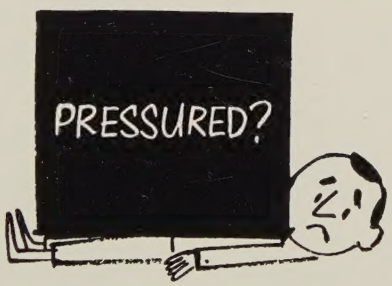
During the time of the Revolutionary War it witnessed the skirmishing which preceded the battle of Guilford Court House. Wounded soldiers, both British and American, were carried into the old meeting house. Those who died were buried in a common grave not far from the foot of the tree.

During the Civil War both Confederate and Federal soldiers were brought to this cemetery for burial. Thaddeus Fletcher, a Union soldier from Ohio who died in the home of Phoebe Hobbs, lies somewhere near the "Old Oak" in an unmarked grave.

Here also lies Harriett Green, a distinguished English Quaker preacher, who died while on a religious visit to North Carolina Friends.

Now this mighty oak has fallen after more than four centuries of life. Other trees may attain significance for generations to come, but the Revolutionary Oak cannot be replaced. Residents of the New Garden community mourned the passing of a landmark which had become very dear to their hearts for many generations.

—Seth Hinshaw



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This is part of the Quaker story, too, and it will be told in . . .

QUAKER LIFE

The Monthly Quaker Magazine

The November issue of QUAKER LIFE will tell of Friends colleges and universities across America. Young people are now only a few short days away from the 1960-61 school year. Days are filled with all the preparation necessary for such a big step - with some time left over of course for some daydreaming. Watch the November issue of QUAKER LIFE for articles and announcements on this part of the Quaker story.

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—Eva Luoma Photo